/43 cont./ noteworthy that of these 20 landowners, 12 lived in kampong Romangpolong situated very close to Bontoramba, where the Kapala of Bontoramba has a large number of kinsmen.

The following figures indicate how the sawah land is distributed over the various houses.

The inhabitants of 25 out of the total of 133 houses own more than 1 hectare of sawah land. Twenty-one of these are houses belonging to the Kapala group, and 4 belong to the Rest. The inhabitants of 8 of these 25 houses own more than 2 hectares, and of these, 7 belong to the Kapala group, 1 to the Rest. Only one man has more than 3 hectares; in fact, he owns 7.5 hectares of sawah land. He owes this to his own abilities.

The relationship of individuals to their land, as is apparent from these figures, may therefore be stated quite simply. The administrative kampong boundaries (2) do not appear to be

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2. The kapala collects the taxes on all land located in his kampong territory. He takes care that all men who live there and are able to perform work carry out their services. He reports offences committed in his district, etc.

relevant to the location of land which belongs to kampong residents. Landownership is not restricted by kampong territory.

The distance from the living quarters to the fields is, generally speaking, small. The land of the majority of people is located in their own kampong and in one of the kampongs adjoining it. Those who owned land in Tjambaja also had land in Bontoramba itself. This shows that people do not purchase or work /44/ land at a greater distance away until they already own some in their immediate vicinity. The exchange of land between people having land in each other's kampong of residence, with the intention that both will have a piece of land close by, instead of one far removed from their house, occurs regularly.

177 554 576 /133 cont./ Even modern Makassarese find these forms of conduct stiff. They make fun of them but are incapable of changing them, and rather than be impolite they leave the table hungry.

177 554 576 437 A public auction in the Makassarese environment is merely a caricature of what the Western jurists who initiated it had in mind. If a higher person bids, lower person does not dare to outbid him. Accordingly, he asks a man of higher status, an equal of the first bidder, who is favorably inclined toward him, to make a bid for him.

177 554 576 622 437 The head of the community concerned does not like to participate in the bidding personally. He runs the chance of being unexpectedly outbid by an ignorant stranger in Makassarese country. This signifies a challenge to him, and he must continue to bid much more than the object is worth to him in order not to suffer a defeat in the eyes of his subjects. And if the competitive bidding is done by a Dutch lady, as might occur in a small administrative settlement, then he is left merely with a laugh about such a "challenge."

177 554 576 626 A soccer game is based upon the equality of the players. But if a karaëng takes part in the game, there can no longer be any question of equality /134/ (1). When the karaëng

1. The fact that, according to a newspaper report from the Netherlands, Prince Bernhard had gained third prize in a steeplechase was regarded as a gross discourtesy on the part of the two winners.

shouted "Run out" (bakkai) to his goalkeeper, the forward of the opposing team who was running toward him interpreted this as a command directed at him; he stopped, and the